THE QUAKERS CATECHISM,

OR THE

Quakers questioned,

THEIR

QUESTIONS Answered,

AND BOTH

PUBLISHED,

For the Sake of those of them that have not yet sinned unto Death; And of those ungrounded Novices that are most in danger of their Seduction.

By *RICHARD BAXTER.*

LONDON,

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ACT.20.30. *Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them, therfore Watch.*

ROM.16.17,18. *Now I beseech you, Brethren, mark them which cause divisions and offences, contrary to the doctrine which you have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple.*

1 THES.5.12,13. *And we beseech you, Brethren, to know them which labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their works sake, and be at peace among your selves.*

HEB.13.17. *Obey them that have the rule over you, and submit your selves, for they watch for your souls, as they that must give an account, that they may do it with joy, and not with grief, for that is unprofitable for you.*

JAM.3.13,14,15,16. *Who is a wise man, and endued with knowledge among you? Let him shew out of a good conversation his works with meeknes of wisdom; But if ye have bitter envying and strife in your hearts, Glory not, and lie not against the Truth This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work.*

NUM.16.3,8,9,10. *And they gathered themselves together against Moses and against Aaron, and said unto them, You take too much upon you, seeing all the Congregation are holy every one of them, and the Lord is among them: Wherfore then lift you up your selves above the Congregation of the Lord? And Moses said unto Corah, Seemeth it a small thing unto you that the God of Israel hath separated you from the Congregation of Israel to bring you near to himself? And seek ye the Priesthood also?*

2 Pet.2.10,11,12. *Presumptuous are they, self-willed, they are not afraid to speak evil of dignities; whereas Angels which are greater in Power and might, bring not railing accusation against them before the Lord: But these as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption.*

Reader, I intreat thee conscionably to study these Scriptures, and compare the Doctrines of all Heretical Enemies of the Ministry with them.

TO THE READER.

READER,

I *Suppoſe thou wilt marvel that I trouble my ſelf with ſo wilde a Generation as the People called* Quakers *are; or that I trouble thee with a few haſty lines which I wrote on ſuch an Occaſion, I'le truly tell thee the cauſe of both:* 1. *They ſent me five ſeveral Papers, one of them containing the Queries which I anſwer, and others of them almoſt nothing but a bundle of filthy railing words,* [Thou Serpent, thou Liar, thou Deceiver, thou childe of the Devil, thou curſed Hypocrite, thou dumb Dog] *with much more of the like. They choſe out one day, when it pleaſed God to confine me to my Chamber by ſickneſs, to come into our Aſſembly, and after Morning-Sermon to fall a queſtioning the Preacher, my aſſiſtant; and becauſe he avoided publick diſputing with them at that ſeaſon, as not taking it for a profitable ſpending of the Lords-day, they call him* the hireling that flieth, *it ſeems referring to* John 10.12. *and ſo confeſſing themſelves to be the Wolves. I finde that they do ſo challenge, and brag, and triumph, if we ſay nothing to them, and that too many ſimple People expect that we ſhould anſwer them, that (after an unprofitable verball diſcourſe with an unreaſonable railing fellow) I reſolved to*

send them this brief Answer to their Questions: And because they abhor Syllogisms and Disputings, I was fain to deal further with them in their own questioning way: I had before offered to come and answer all their Queries in their Assembly, if they would consent that I might do it without disturbance; But instead of permitting that, they denied it, and sent me a Letter of Reviling, calling me over and over, Serpent and Hypocrite, and the like Names, and commanding me in the Name of the most High God to answer their Questions in writing, that they might print them with their Reply; so that if I say nothing, they will insult; If I write to them they will print it: Being therefore so far called to speak, I chose rather to print my own Papers, how mean soever, then let them do it.

Two Objections I foresee will be raised against me; One is, That the Persons are so contemptible, and the errours so gross, that it's a needless work to strive against them; To which I say, Let sad experience witness, whether it be needless, when they so much multiply, and so many, where they come, are presently infected. The salvation of the poorest Christian is so far from being contemptible, that it is worth much more then our greatest diligence. 2. It will be said, It is but the Churches of the Separatists and Anabaptists that are emptied by these Seducers; and it's best even let them alone to keep their own Flocks, and secure their Churches, or if they fall off, it may shew others the tendency of their wayes, and so prevent their turning aside; To which, I answer: 1. Though the stream of Apostates be such as first were Anabaptists or Separatists, yet here and there one of the young unsetled sort, do fall into that stream that were not before of them, but perhaps inclining to them, and so do some few that had no Religion at all. 2. I had farre rather that men continued Separatists and Anabaptists, then turned Quakers, or plain Apostates; And therefore would do all that I can to hinder such an empty-

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ing of their Churches as tendeth to the more certain filling of Hell; It's better to ſtop them in a condition where we may have ſome hope of their ſalvation, then to let them run into certain perdition; I did therefore take it to be my duty when theſe poor Neighbours, who had before been Anabaptiſts, Separatiſts, and ſome Seekers, had turned Quakers, to offer them a verbal Anſwer to all their vain Queſtions, that I might have had ſo much opportunity to undeceive them; When they refuſed that, and ſaid, they wou'd not be drawn into a Serpents ſnare, I thought beſt to ſend them my Anſwer in writing, committing it to ſome of their Neighbours, that they might deſire leave to reade it in their Aſſembly; And when I heard that they would not grant that neither (for all their inſulting adjuring of us to anſwer them) but talk of Printing ſomething againſt me, I choſe rather to tell the world of theſe Paſſages between us, then leave them to their reports; eſpecially hearing how they encreaſe in London, *and other parts, and that the ignorant have need of ſome plain Information to prevent their Apoſtaſie and perdition in this temptation.*

April 20th 1655.

R. B.

TO THE
Separatiſts and Anabaptiſts
IN
England.

THough Gods minde be moſt plainly revealed to us in his written Word, yet are his Providences alſo teaching, and it is the duty of his Servants to reade and ſtudy them; eſpecially the Pœnal withdrawing or withholding of his grace, and giving men up to believe lies, and to vile affections, to a reprobate ſenſe, and to an abominable converſation, theſe are ſuch diſcoveries of the ſore diſpleaſure of the Moſt High, as ſhould make even the beholders to fear, and all that ſtand but near to this heavy judgement to fly away from it, as the *Iſraelites* did at the cries of the Rebellious followers of *Corah*, Num. 16. leſt the earth ſhould have ſwallowed them up alſo: I am not of their minde, that make light of the ſtrange Providences in our military affairs and changes of State, though I think every carnal admirer of them, doth not underſtand them: But it's a matter of very ſad conſideration, that many of thoſe ſame men that ſeem ſo much to magnifie theſe, do no more obſerve, underſtand, and lay to heart the more remarkable Providence of our heavy ſpiritual judgements!

ments! The over-looking of these Providences makes many fear left it be but their own interest which they study in the other, and left by reading themselves and their own Names where they should reade God, they turn this Light into darkness or seduction, and by surfetting on this Feast, do contract those diseases that are like to be their bane; What is Gods Word for, but to make himself and our duty known to vs? And so he doth very much by his Works, where we may see his Nature, and something of his Approbation or dislike, especially as they are read by the help of the Word. Certainly, God is known by the judgement which he executeth: (specially when) *the wicked is snared in the work of his own hands*, Psal. 9. 16. The hand of God is apparently gone out against your wayes of Separation and Anabaptism: It is your duty to observe it: You may see you do but prepare too many for a further progress, Seekers, Ranters, Familists, and now Quakers, and too many professed Infidels, do spring up from among you, as if this were your journeys end, and the perfection of your Revolt. And it is your Churches and those that lean toward you that presently receive the Doctrines of the Deceiver, and are the stream in which some others with them are carried away. You may see you cannot hold your followers when you have them; Your work is blasted, You labour in vain, nay, worse than in vain; You do but prepare men for flat Heresie and Apostasie; I have heard yet from the several parts of the Land, but of very few that have drunk in this venom of the Ranters or Quakers, but such as have first been of your opinions, and gone out at that door; The rest are but here and there a young person that was not noted for any great

matter

matter of Religiousness, or only liked it, and inclined to your wayes; And if any others be seduced, the evil ariseth from among you, and from your Graduates do they receive their taint, as yours do from the Papists and the great Deceiver. Is it your Ministry or ours that they bend their force against? Is it not part of their present business to do your work, and cry down Infant-Baptism? One of the Queries which they here put to me is [What express Scripture I have for Infant-Baptism? which I must shew without consequences or else confess my self a false Prophet:] And another tendeth to prove us no true Churches: The Quakers then are Separatists and Antipœdobaptists, though more: I speak not this to reproach you, but to minde you of the tendency of all your endeavours, that you may seriously, as before the Lord, consider, whether he do not witness from Heaven against you and your wayes, by giving up your followers to such abominations as since the dayes of the *Nicolaitans* and the rest of the *Gnosticks*, the Sun hath not seen, at least so openly and commonly owned. Have you well considered into what your Societies were resolved in *Germany* and other parts? And do you well consider what fruits they here bring forth, and how likely they are to be shortly quite corrupted, if a speedy stop be not made? And what it is that you have done to the Church of God, and how much it is beholden to you for the prosperity of truth and piety. Is it like to be God's way which so ordinarily leadeth to, and endeth in such desperate evils? I make not this my first or chief Argument against you, but it's a considerable second, and should make wise men at least suspicious of such a course: Nor would I thus argue from the Apostasie of a few, or upon some unusual accident;

But

But whose fruit doth bear the Image of the seam of your purity, from the very first time of your coming into the world to this day, I think it needeth not be named. Now would I thus argue from any temporal judgement to be upon him by a persecuting Enemy; for I know that is no such sign of Gods displeasure: But if I suspect what manner of persons are in a way pleasing to God, whom I see him so usually deliver up to Satan, I hope I may be excused. Certainly, Gods Churches are the places of his Blessing and his Delight: And certainly such spiritual plagues as our eyes now behold, are as evident Notes of Gods heavy displeasure, as men can expect to see on earth. And we have the more reason yet to be suspicious, that this is Gods disowning of your way, and Testimony from heaven against it, in that he followed the first Hereticks, the *Simonians* and their followers, with the same kinde of judgements, and by such fearfull desertions, did then witness his detestation of those that withdraw from the Unity of his Church.

And it is very remarkable, that it is a pretence of our Impurity, and of a greater purity with you, that is pleaded by those that first turn over to you, and that this height of all impieties should be the usual issue of a way pretended so exact and clean: Doubtless it is none of Gods minde by this to discourage any from Purity and true Reformation, but to shew his Detestation of that spiritual pride which makes men have too high thoughts of themselves, and too much to contemn others, and to desire to be further separated from them, then God in the Day of grace doth allow of; Where the Tares (of ungodly men) are such as cannot be pulled up and cast out of the Church, without danger of pulling up, and casting out some of the Wheat, even the

meakest true Believers with them; there God would have us let both grow together till the time of Harvest. But these proud men will stand at a further distance, and will dislike Gods gracious dealing with sinners; and their eye is evil, because he is good; and they will not grow in the same Field (or Church) where such Tares do grow, but will transplant themselves and remove from the field, because God will not pluck up the Tares, (especially if any Ministerial neglect of Discipline be enjoyned as too commonly it is;) and in stead of blaming their own pride, and misunderstanding of Gods merciful dealings with sinners, they lay the blame on the corruption of the Church, and call it, *A Field of Tares*, and not of Wheat. In one word, it is most evident, that spiritual Pride doth turn most men from us to you; and that this is the very sinne that undoes such a multitude of Professors of Religiousness, and which hath let in all Gods Judgements upon us, and the sinne which he is now witnessing against from Heaven. As none more like to Christ than the humble that are mean in their own eyes, and compassionate to others, so none are more like to the devil than the proud, that think highly of themselves, and contemptuously of others; And the better the thing is that they are proud of, the worse is their pride, in this respect, that it is the setting up of Gods precious mercies against him, and the building of Satans house with Christs materials. The Pharisees Liturgy is of too frequent use in the Separated Congregation [*I thank thee, O God, that I am not as other men are*, &c. *nor even as this Publican.*] He that maketh us to differ from other men, and expecteth thanks for his differencing grace, doth yet abhorre a proud ostentation of it, and a diminutive esteem of his

smallest

ſmalleſt mercies unto others, and all proud deſires that they ſhould be thruſt below us further then he hath appointed: It is the good of ſinners, and the honour of God that is the end of Diſcipline, and not that we might perſonally be extolled and judged of above what is meet.

I beſeech you take this plain Admonition in good part from a Deſirer of your Recovery and Salvation.

Richard Baxter.

An Answer to a young unſetled Friend, who before inclining ſtrongly to Anabaptiſtry, at laſt fell in with the Quakers, and deſired my thoughts of them and their wayes, which ſeemed to him agreeable to the Scriptures.

I have peruſed your requeſt, and am glad that you are not ſo confirmed in your miſery, but that you will yet ask advice of your Friend; I pray God you be ſo ingenious and happy as to take it: It is a very ſad thing to me, and ſhould be ſo much more to you, to think that after ſo much pains as you have taken in duty, and ſo much Zeal as you have profeſſed for God, you ſhould yet be ſo unacquainted with the Will and Word of God, and Chriſt ſhould have ſo little intereſt in your heart, as that ſuch horrid unchriſtian Doctrines and Practices ſhould be ſo eaſily entertained by you, and ſo far approved of: I marvel why you took it for ſo great a mark of grace to demurre your pro-

prophaneness, and now will take it for a greater work to convert you to it again, to be much worse? Was it not the same Ordinances that you despised before Conversion, which you now much more despise? Was it not the same Ministers that then you scorn'd whom ye now reproach with farre greater bitterness (if you do as those whom you plead for do?) Is it not the same Christians whom you then derided, and now revile us, and condemn as children of the Devil? O miserable man! Is all your hearing and praying come to this? Dare you meet the Messengers of Christ in the face, and tell them they are Liers and Deceivers? Dare you cast out the holy worship of Christ, as false worship, and seek to draw people into the contempt of it? Dare you damn those Churches, and millions of Saints that Christ hath bought with his precious blood? Dare you seek to draw men to hate their Teachers, whom Christ hath set over them, and to hate his people, as if they were the Children of the Devil, and to hate his Worship and holy wayes? Alas, that ever a man in his wits should look upon such abominations as amiable, and much more that any man should be so mad as to do this under the Name and Profession of a Christian! That you can imagine that the furious opposition to the whole Army of Christ, his Officers, Church and Ordinances, can yet be a work that Christ accepteth: That you should no better know Christs work from Satans, nor know that it is the Dragon whose warfare these men do manage? I must needs profess, that it is a very grievous thing in mine eyes, that after all our pains with mens souls, and after the rejoycings which we had in their seeming conversion, and zealous lives, we should yet see so much ignorance, levity and giddiness of Professors, as that they are ready to entertain the most horrid abominations: That the Devil can no sooner bait his Hook, but they greedily catch at it, and swallow it without chewing;

Yea,

Yea, nothing ſeems too groſs for them, but ſo it ſeems Novelty all goes down. I am afraid, if they go a little further, they will believe him that ſhall ſay, The Devil is God, and to be worſhipped and obeyed. Shall I freely tell you whence all this comes? Even from helliſh pride of heart: You ſee it not (it's like) in your ſelf, or in them, but I ſhall endeavour to make you ſee it both in your ſelf and them. For your ſelf, you confeſſe to me, that you have long thought that Infant-Baptiſm was an Errour, and that now you think the Quakers are in the right; and yet you neither did once reade any one of thoſe Books which we have written to prove Infant-Baptiſm to be a Dutie, nor did once ſeriouſly and impartially lay open your Doubts to your Teacher, nor ask his advice, as if you were even then too good to enquire, and would venture your ſoul to ſave you a little labour, yet are you now confident that you are in the right, and he and all of his minde are in the wrong. You know you are a young man, and have had little opportunitie to be acquainted with the Word of God, in compariſon of what your Teacher hath had: If you preſume that you are ſo much more beloved of God than he, that God will reveal that to you without ſeeking and ſtudie, which upon the greateſt Diligence he will not reveal to him; What can this conceit proceed from but pride? God commandeth ſtudy and meditating day and night in his Laws; Your Teacher hath ſpent twenty, if not an hundred hours in ſuch Meditation, where you have ſpent one: He hath ſpent twenty, if not an hundred hours in praier to God for his Spirit of Truth and Grace, where you have ſpent one: His praiers are as earneſt as yours: His Life is much more holy and heavenly than yours; His Office is to teach, and therefore God is, as it were, more engaged to be his Teacher, and to make known his Truth to him, than to you. Is it not then apparent pride for you to be confident

that you are so much wiser then he, and that you are so much more lovely in Gods eyes, that he will admit you more into the knowledge of his Mysteries, then those that have better used his own appointed means to know them? and for you in ignorance to run about with the Shell on your head, exclaiming to the world of the ignorance of your late Teachers? I say not that you do so; But the Quakers whom you approve of do so, and much more.

I pray you tell me, Did you ever study well what Paul means, 1 Tim 3.6. where he requireth, that he that is Ordained should, not be a Novice, lest being lifted up with pride he fall into the Condemnation of the Devil; The Word translated a Novice, signifieth a New Plant, a late Convert, or new or young Christian; You see here that such are in most danger of being lifted up with pride, and why so? But because, 1. They have not yet knowledge enough to acquaint them with their ignorance and great weaknesses. 2. Nor have they yet grown to a just degree of humility, and other establishing preserving graces; You see also that to fall into Pride, is to fall into the condemnation of the devil. You know sure that it is no wrong to you to say that you are but a Novice or raw Christian, for it is but a few years since you came out of utter ignorance and carnality; and therefore that you have reason to be very watchfull against this sin, yea, by the evidence that you give in against your self, you might see that you are too far ensnared in it already.

And for the Quakers, you are blinde if you see not their horrible pride; You'le perhaps think it strange that Pride should be the very Master-sinne in them that go in so poor a garb, and cry out against Pride so Zealously as they do, and go up and down the World, as if they were sent from Heaven to perswade men to wear no Lace, or Cuffs, or Points, and

and that damn so many Ministers for being called Murderers. But alas do you not know that Pride of inward qualifications commonly called spiritual Pride, is the most killing and abominable! the better the thing is that you are proud of, the worse is your Pride. O what a brave thing doth it seem in those mens eies, that they should seem to be possessed with such an excellent spirit as can trample upon worldly glory, and can boisterously contemn all that are not of their Sect, and that can despise Dignities, and be equal with the greatest! Yea, that onely they should have this admirable spirit, and all others are the Children of the Devil, and under their feet. Though other men should never so much slight them, yet do they wonderfully please themselves with these high thoughts of themselves; For Pride is first an over-valuing of a mans self, and thinking of himself above what is meet, and then a desire that others should do so by him too.

If yet you see not the pride of these men, I will shew it you in these four particular Evidences, and that so plainly, that if you know the difference between the language of heaven and of hell, you may easily perceive the Devil speaking by their mouths. 1. They affirm themselves to be perfect without sin (yea some of them say, they are Christ and God.) And is it possible that any man in this life, that is not mad with spiritual pride, can indeed believe, that he hath no sin? What? that he transgresseth no Law? That he doth love God in the highest degree that he is bound to do? That he never hath a thought or word that is sinful, nor sinfully loseth one minute of his time? Yea, and this when in the eies and ears of the wisest, they foam out their own shame, as the raging Sea doth cast out the dirt. The devil himself hath either less pride, or less ignorance, than to think himself to be perfect without sin. If they have no sin, what need they pray, Forgive us our sins? or what further need have they of the blood

of

of Christ or his Intercession to procure them any further forgiveness? If you can see no pride in this, I fear you are blinded with them to destruction.

2. And is it not apparent pride in them to set up themselves so far above all the people of God on earth? Yea, to vilifie the most holy and eminent Servants of God, and condemn all the Churches in the world, as if Heaven were made for them alone (if it were so well) that all of them did believe a Heaven besides that within them, which, I suppose, is but a sorrie Heaven.

3. And yet more unmatchable pride and impious infidelitie is it, to damn all the Church and people of God for this 1600 Years at least. Indeed God had never a people on earth of these mens way: But (to let pass the Scripture ages which condemn them) tell me, Had Christ any Church since the Apostles daies till now, or not? If he had not, then he was no Head of the Church, and so no Christ: For there is no Head without a body: If he had a Church, Tell us where it was, and when? Do you not know (if you know any thing of the state of the Church for 1600 Years) that Christ had no Church on earth of the Quakers minde, and that all his Ministers have been such as they condemn, and have been called by as honourable Titles, as they are now? And is not that man either an Infidel and enemy to Christ, or stark mad with pride, that can believe that Christ had no Church till now, and that all the Ministers of the Gospel for 1600 Years were the Ministers of the Devil (as they say of us that tread in their steps) and that all the Christians of that 1600 Years are damned (as now they dare denounce against those that succeed them) and that God made the world, and Christ died for it, with a purpose to save none but a few Quakers, that the world never knew till a few Years ago; Or at least a few Hereticks that were their Predecessors of old.

4. And

4. *And I ſhould ſuppoſe that their proud, ſcornful, railing language ſhould put it out of doubt what ſpirit they are of, to any that are acquainted with the language of Chriſts Spirit, and of Satan, and are able to judge of ſpirits by the moſt palpable effects, and to know darkneſſe from light.*

But you ſay, It is Scripture-language which they ſpeak: I anſwer, The greater is their preſumptuous ſin in making ſo ill a uſe of Scripture-Language, as to ſerve Satan by it, and uſe it to reviling; What if Chriſt call Judas *a devil? Is it therefore lawfull to call* Peter *ſo, or any faithfull ſervant of Chriſt? But I perceive you think they juſtly condemn us, becauſe we are called* Maſters of men, *contrary to* Mat. 23. *Alas, that a Chriſtian ſhould be ſo ignorant, as not to know that even calling Maſter and Lord too, is commonly allowed of in Scripture, and that it is not the Title, but* 1. *The proud affecting of the Title.* 2. *And the Lording it over mens faith, as Maſters of that (as if others muſt be of their minde, right or wrong) which Chriſt there condemneth; Even as in the ſame place he forbiddeth being called* Fathers, *in the very ſame ſenſe, when yet it is frequently allowed in a better ſenſe. But for the fuller anſwering of theſe ſcruples of yours and the reſt about Tithes, and ſuch like: I ſend you herewith, an Anſwer to the Queſtions of ſome Quakers near us in the Pariſh of* Bromſgrove, *and refer you to my* Defence of the Worceſterſhire Petition, *Printed ſome Years ago.*

To your Queſtion, What I think of theſe men; I will tell you what I think, and am paſt all doubt of.

There are in England *a Companie of young raw Profeſſors, that have more Zeal than knowledge; And there are a company of carnal hypocrites that place all their Religion in holding certain Opinions, and uſing certain external Worſhip, and ſiding with a Religious Party. It is no hard matter to miſlead all theſe, if they be not better guided by others*

then by themſelves: While they have due regard to the Judgements of their Teachers, that know more than themſelves, and ſo live in a learning way, till they have attained to better underſtanding, they may eſcape Deceivers; But if they are once brought to be wiſe enough in their own eyes, and to deſpiſe their Teachers, then they are like a man that hath loſt his way in a dark night, or that hath loſt his Guide in an unknown Wilderneſs, or like a Dog that hath loſt his Maſter, and therefore will be ready to follow any body that firſt whiſtleth to him. The Papiſts and the Devil know this well enough, and therefore their firſt endeavour is to unſettle theſe people by taking them off all dependance on their Guides, and that muſt be by bringing the Miniſters into contempt with them; For, if they could once accompliſh this fully, and ſeparate the people from their Paſtors, and ſo aſſault the people alone, or with weak, and unlearned Teachers onely, they might then eaſily bear down all before them; and one Popiſh Friar or Jeſuite would non-plus five hundred of our moſt famous Sect-maſters: They remember yet that it was the diſgracing of the Popiſh Clergie, partly by their own notorious ignorance and vicionſneſs, and partly by our perſwading men that the Pope is Antichriſt, which was the main advantage which the Reformers had for the ruining of the Papal Kingdom; And therefore they would, partly in Policie, and partly in Revenge, attempt the deſtruction of our Churches by the ſame means. Theſe Papiſts ſeeing the temper of our foreſaid unſetled Profeſſors do creep in among them, and uſe their utmoſt skill to unſettle them more, and bring them into diſlike of their Teachers, without which they have no hope of ſucceeding; Their firſt waies are by reproaching the ſetled Government of the Church, and by drawing men to Separation and Anabaptiſm; and then perſwading them that theſe are glorious Truths of God, which their former Teachers are unable

able to receive, and that they are but a blind, self-seeking, proud ſort of men, that would enthrall all men to their Judgements, when they are in utter darkneſs themſelves: When they have gotten them but thus far once, to deſpiſe their Guides, then do they proceed further with them, and perſwade them that they that were blind in the points of Baptiſm and Church order, are ſo in other things as well as that, and that this light which they have ſeen already, is but a ſpark, and that theſe being daies of glorious diſcoveries, there are yet more and greater matters to be revealed. Hereupon they put a handſom dreſs upon many of the groſſeſt points of Popery, and recommend theſe as the new and rare diſcoveries. But this they do not in the Name and garb of Papiſts, but (as the Popiſh Few at New-caſtle) they turn Anabaptiſts, and then riſe a ſtep higher, and lead others after them; ſo that the ſilly people ſhall never know that it is Papiſts that are their Leaders; Yea, they will cry out of the Pope, and call all that differ from them Antichriſtian, purpoſly to divert ſuſpicions, and blinde mens eyes. Thus theſe Papiſts have begotten this preſent Sect of Quakers; firſt pretending to ſtrange Revelations, Viſions and Trances, ſuch as are commonly mentioned in the lives of their Saints in the Legends: And ſo you have here and there a Papiſt lurking to be the chief Speaker among them, and theſe have faſhioned many others to their turns, to ſupply their rooms, who yet know not their own Fathers.

And ſo the Quakers among us are [The ignorant, proud, giddie ſort of Profeſſors, firſt made Separatiſts or Anabaptiſts, and perhaps more (for the moſt part of them) and then drawn further by Popiſh ſubtilty, and now headed with ſome ſecret diſſembling Friars, and by them, and by the devil enraged againſt the Miniſters of Chriſt, and ſet upon the propagating of the ſubſtance of Poperie.

If You ask me, how I know that it is Papiſts who thus ſe-

duce them? I answer, 1. Because they do the Papists work, and maintain their cause, as far as yet they dare venture to bring it forth; I could tell you of abundance of Poperie that the Quakers and Behmenists maintain; As that the Pope is not Antichrist (which is at least to their advantage, whether Poperie or not) and the disgracing and secret undermining the sufficiencie of the Scripture, the decrying of the Ministrie, the unchurching of our Churches, the slighting of Justification by Imputed Righteousness, and drawing men to the admiration of their Inherent Righteousness, and of their Works, the crying up the Light within us, and the sufficiencie of common Revelation, the setting up the strength of Mans Free-will, the asserting the Necessitie of a Judge of Controversie above Scripture, (which they are content should be the Spirit of Revelations a while, till they can boldlier exchange that for the Pope) the extolling of Monastical Communitie and Virginitie, and Alienation from worldly imployments, the Doctrine of Perfection without sinne in this life, with many more of the like nature: All this the Papists have taught the Quakers. If you say, They might learn it without them; I would ask you, Whether in all these great Points you think the Papists are righter than the Reformed Churches? If you say they be, speak out, and confess your self a Papist; If you say they be not, then who, think you, should reveal all this Poperie to the Quakers? Not the Spirit of God, for he is not the Author of Poperie, or any falshood; If it were the Devil, then it seems that Poperie and the Quakers Faith is hatched by the Prince of darkn. ss; And whether it were Friars or Devils, or both, that make Quakers; it's not worth the while to dispute, as long as we know that it is Poperie that they hold, and the Devil befriendeth it.

Perhaps you will say, That they hold many certain Truths, they crie down Pride and Drunkenness, and Worldliness, and

crie

cre up Mortification, and Charitie, and Humilitie. I anſwer, And do not we do ſo, as well as they? Theſe are Points where we are agreed with the Papiſts: Do You think that God would extraordinarily ſend theſe men to preach down the very ſame ſins which are commonly preacht down already, better then they can do it, by thoſe men whom they reproach? All that is good among them, is only that which is as common among us, and I hope a little better maintained and managed; And all that wherein they differ from us is their Popiſh and heretical errors.

2. *But to give you further ſatisfaction, it is known by certain proof, that it is the Papiſts that do ſeduce and head them: Many of themſelves have confeſt ſuch things, and their preſent induſtry among us is well known (which that they may proceed in with leſs impediment) they are the Zealous Defenders of Univerſal Toleration, or Liberty for propagating ſoul-poiſoning Doctrines, for all the torments of the Inquiſition in other Countries. Have you not ſeen a Sheet of Paper, Publiſhed by* Mr Prin, *Containing an Oath of a Citizen of* Briſtol, *taken before the Magiſtrates of that City? I will tranſcribe you the Depoſition, leſt you have not ſeen it.*

The Information of *George Cooliſhey* of the City of *Briſtol* Ironmonger, taken the 22th Day of *January*, 1654.

WHo informeth on his Oath, That in the Moneth of *September* laſt, this Informant had ſome Diſcourſe in *Briſtol* with one Mr *Coppinger*, an *Iriſh*-man, formerly a School-fellow of his, that came

 thither

thither purposely for his passage into *Ireland*, who told this Informant, that he had lived in *Rome* and *Italy* eight or nine years, and had taken upon him the Order of a Friar of the *Franciscan* Company; And he told this Informant, that he had been lately at *London* for some Moneths, and whilest he was there, he had been at all the Churches and Meetings, Publique and Private that he could hear of, and that none came so near him as the Quakers: And being at a Meeting of the Quakers, he there met with two of his Acquaintance in *Rome*, (the which two persons were of the same *Franciscan* Order and Company) that were now become chief Speakers among the Quakers, and he himself had spoken among the Quakers in *London* about thirty times, and was well approved of amongst them. And this Informant further saith, that the said M^r *Coppinger* asked him, What kinde of Opinions in Religion there were in *Bristol*? And this Informant told him, There were several Opinions and judgements, and not naming any Opinions of the Quakers, the said M^r *Coppinger* asked him, whether there had been any Quakers in *Bristol*? And the said Informant answered him, No: Whereupon the said M. *Coppinger* told him the said Informant two or three times, that if he did love his Religion and his soul, he should not hear them, whereupon this Informant told him, that he thought none of them would come to *Bristol*, who expressly replied, that if this Informant would give him 5^lb, he would make it 500^lb, if some Quakers did not come to *Bristol* within three weeks or a moneth then following. And on the morrow following the said *Coppinger* departed from this City for *Ireland* his native place, and about eighteen daies after, there came to this City two Persons that bare the name of Quakers.

This

This is a true Copy of the Orignal Information taken upon Oath *Jan.* 22. laſt at *Briſtol*, before the Town-Clark and Magiſtrates of the City.

IF you further aſk me, Why the Papiſts are ſo diligent in theſe kinde of works? I anſwer, Their Tyrannicall Faction and Schiſm is maintained by works of darkneſſe and unconſcionable deceits; And they know in ſuch works as theſe they are not like to loſe their labour, they have ſo many ſeverall ends which they hope to attain; Some they may bring directly to Popery it ſelf, Some they bring to a great part of Popery before they know where they are; All of them they procure to do their work in diſgracing the Miniſtry, and many of them in diſparaging the Scripture: At leaſt they know when men are looſened from all former grounds, they are readier to receive a new Impreſſion; Alſo by this meanes they think to make the multitudes of Sects, and the madneſſe of them to be a ſhame to our Religion; And by this Argument they turn many others to their ſide: They uſe from hence to aſſault our common ungrounded Proteſtants, and ſay, You may ſee now what it is to depart from the Unity of the Romane Catholike Church (for ſo they will needs call their tranſcendent ſchiſm.) And when they talk among their own followers in France, Italy, *and other Countreys, they mightily from hence confirm them in their errours, and do ſo aggravate the Hereſies and Sects among us which themſelves have cheriſhed, that they make the world abroad believe that the Proteſtants or Reformers in* England *are almoſt all running ſtark mad, and even given over to the devil to poſſeſs and move and ſhake their bodies, and that We are broken into ſo many ſorts and pieces, that we are almoſt* So many men ſo many mindes, *and have now no face of a Church among us, eſpecially having the advantage of the ſuffrages of ſome few over-angry Divines among our ſelves, who (on another ground) comply with the Separatiſts, affirming that we have no true Churches, where there is not the Epiſcopal preheminence; You ſee then what game the Papiſts play in their fomenting of their Sects, and what uſe they make of them at home and abroad.*

To

To conclude, I intreat you to consider well of the sense of these passages in the holy Scriptures, Eph. 4 11, 12, 13, 14, 15, 16. *where you may see that Christs Officers or Ministers are setled by him in his Church for the edification, unity, and* (at last) *the perfecting of the body, and the preserving of the poor people from the snares of such Seducers* [that we henceforth be no more children, tossed to and fro, and carried about with every wind of Doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive] *Young unsetled Novices, and proud self-conceited Professors and Opinionists are like a bundle of feathers tost up and down, and carried that way as the wind of temptation driveth them.*

1 *Cor.* 11. 18, 19. [When ye come together in the Church, I hear that there be divisions among you, and I partly believe it; For there must be also Heresies among you, that they which are approved may be made manifest among you:] *I pray you mark here what Gods end is in permitting these Divisions and Heresies among us? They are the Winde that must sift us and shew us which was the wheat, and which the chaff. This trial is to prove you, and all of us, and see whether we are light or solid, approved and sound in the faith or hypocrites; If this trial turn you quite over to the division of Separation and Anabaptism, and to the Heresie of the Quakers, we shall know that you were before a proud, giddy, unsetled Novice, not approved of God, nor sound at the heart. And it's an excellent work of God, thus to prepare for the great Judgement, and make such an open discovery of superficial, proud, unsanctified men; For as it's said,* 1 Joh. 2. 19. [They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us.] *The Lord open your eyes, and humble your heart, and acquaint you with your great darkness and imperfections, and with the sufficiency of holy Scriptures, and the necessity of his Order and Ministry, and the need that you have of those Guides whom you despise, and the obedience and submission that you owe them, and the excellency of the Churches Unity, and the mischief of all divisions and heresies, and recover you from their snares.*

Your true Friend,

RICHARD BAXTER.

AN ANSWER TO THE QUAKERS QUERIES.

Miſerable Creatures!

BEfore the laſt I wrote to you, I had received three ſeveral Papers, with the Names of three ſeveral Perſons of you inſcribed, *viz.* One *Jane Hicks*, one *Thomas Chaundler*, and *Edward Neway*. Theſe I have yet to ſhew, though the ſpirit that poſſeſſeth you did ſince prevail with you to call me falſe Liar and Serpent in *folio*, but for telling you that I had received them from you: Forſooth, becauſe I named not the woman before, and becauſe *Neway* wrote not: But might not I receive them as from them, and having their Names, and only theirs, inſcribed for all that? Since that time, I have received two more, One ſubſcribed by *Richard Farnworth* and *Thomas Goodier*, and another without any ſubſcribed Name. I ſhewed *Tho. Goodier* that with his Name, and asked him, whether he owned it, who told me, he neither read it nor mine which it replied to, and yet ſo farre believed thoſe that had, that he owned his Name at it. Having received in your firſt Letters, almoſt nothing but ſome Sheets of [Thou Serpent, Viper, thou Childe of the Devil, thou Son of perdition, thou dumb dog, thou falſe hireling, thou falſe Liar, Deceiver, greedy Dog, thou ravening Wolf, thou curſed Hypocrite,]

pocrite,] with much more of the like; I returned you no Reply, as confessing my self not so well skilled in that language and learning as you are; And for the dunghill-heaps of false accusations annexed, I pass them by, as being well known to be impudent slanders; Such as my [upholding accurſed, Prelatical Government, false Worship, &c.] for which you dare say [the vengeance of the Lord is against me,] while you instance only in one word of a Paper of mine, wherein I moved that men be restrained [from Preaching against the Essentials or Fundamentals of Christianity,] which one of you tels me is a restraining men from [speaking any more in Christs Name, and a persecuting Christs Ministers:] We may see what Christianity, and Christs Ministers are in your account, who take it for such damnable enmity to Christ, for a man to be restrained from Preaching that there is no Christ, or from reproaching him: I do not think, if I had desired that men should be restrained from calling you damnable Hereticks, or the Bastards of the Papists, that you would have been so froward, as to have said, that herein I was your Enemy; Nor do I think you would have taken it for any dangerous restraint to the Liberty of their Consciences; But Christ will deal justly with you, though you deal unjustly with him and his.

When your Praters were here, I desired to know the further ground of all these heavy accusations, that must prove me a childe of the Devil, a greedy dumb Dog, a Son of perdition, with all the rest. And I could have no proof of all but this, That I was called Master, That I stood in a high-place to preach, and that I studied, and that I preached by an hour-glass, and so would limit the Spirit if I had it; and that I took money for Tythes: False Doctrine and Worship I was charged with in general, but not one word of instance in any particular that I can remember: To these Charges I shall give you some account anon

When I had received your 24 Queries, I sent you my Answer, That if you would but subscribe your Consent that I should come to your meeting, and answer them all by word of mouth without disturbance, and you would receive what was made plain to your selves to be the Truth; I was willing to come

over

over to that end: This motion you deteſt and reject with a Sheet of further Revilings, in the ſame language as the firſt were: I hope you will not take it ill, if I reply not in that grinning or barking Rhetorick; For, if I be a dumb dog, you cannot expect that I ſhould equal you in ſnarling, or barking, or howling.

But have you not bewrayed your deceitfulneſs in refuſing to conſent that I ſhould come and anſwer your Queſtions? Do not you ſhew by this, that you are children of the Darkneſs, and the Works of Darkneſs you are carrying on? When you hate the Light, becauſe your Deeds are Evil? Why would you ſend me Queries, which you would not give me leave to anſwer by ſpeech? What was it that you feared?

But inſtead of this, you [Charge and Command me in the Name of the moſt High God, to anſwer them in writing] that you may [publiſh them with your Reply, if need be.] But when I deſired to ſee the Commiſſion by which you claim this Authority, you ſhew me none, but tell me, It is inviſible. And may not all the world command me on theſe terms, as well as you? Inſtead of admitting me to anſwer in your Congregation, ſome of you came over (taking a time when the Lord had ſhut me up by ſickneſs, and could not go to the Publique Meeting) to make a diſturbance in our Aſſembly, *Mark* 25. and to try your Rhetorick on the mindes of People in this place: Whereupon it pleaſed the Magiſtrate to binde one of you to the good behaviour, for the publique Diſturbance, and Railing at the Magiſtrate: And upon this you ſend another Paper with an outcry againſt us as Perſecutors: When you might know, that I was not concerned in the buſineſs; and when indeed no man did ſo much as once ask my advice in it. But, as for them that did it, I dare no more accuſe them for perſecution, then I dare accuſe them for perſecution who ſhall burn a Thief in the hand. Alas, what impatient ſouls are you to cry out ſo much of perſecution, when many a poor ſcold is ducket in the Gumble-ſtool for words more incomparably ſweet, and Lamb-like than yours?

I ſhall now come to ſay ſomewhat to your Papers; and firſt give you a word of my reaſon, why I may not anſwer them

ſo punctually in order, and word by word, as you command me to do; 1 Becauſe I dare not be guilty of loſing ſo much precious time: 2. Becauſe I have much more profitable work to do, though you accuſe me for idleneſs, becauſe I do not dig or threſh: When yet your Praters, when they were here, did neither dig nor threſh any more than I: Nor do I hear that they do elſwhere, as they follow their ſeducing imployment. 3. Becauſe you have heapt up *non*-ſenſe, vain repetitions and confuſions, ſo as to anſwer you accordingly, would be of ſmall uſe to any, and would but prove me to be like your ſelves. Many more Reaſons I over-paſs. There is not a ſcold in all the Countrey, but may as honeſtly and reaſonably command me in the Name of God to come and ſcold with them in the Market-place, as you may Command me thus to anſwer your ſcurrilous ſcolding Papers. Yet you ſhall have no Cauſe to complain that I have over-paſſed any thing that's worthy to be regarded.

YOur firſt Query is, [*What's the firſt Principle of the pure Religion?*] To which I anſwer, 1. That God is] and next [that he is a Rewarder of them that diligently ſeek him] *Heb.* 11. 7 2 Do you ask this as Learners? No, that you renounce. Or as Teachers? Why then do you not ſhew your Commiſſion to teach? And why do you not plainly Teach, but ask Queſtions? Or do you ask it for matter to feed your prating and ſlandring?

Your ſecond Query is, [*Whether they are a Church of Chriſt that beat and perſecute them that witneſs forth the Truth in his Name?* &c.] *Anſw.* Doubtleſs it's poſſible for a true Church to be guilty of injuries. But you have as little Cauſe to put this Queſtion, as the *Turk* hath. What would you anſwer, if a *Jew* or a *Turk*, or a Witch ſhould put this Queſtion? [Is it a true Church that perſecuteth them that witneſs the truth?] Surely, it's nothing to you, who witneſs abominable falſhoods and dreams. 2. But I'll tell you what do; When you come home, go to ſome of your Goſſips, the Friars, or other Papiſts, and ask them this Queſtion: Whether it be a true Church which

which ſet up the *Spaniſh* Inquiſition? and cauſed the *French* Maſſacre? and hath by flames and ſword drawn out the blood of ſo many hundred thouſand true Chriſtians? Ask them, Whether the Butcheries of the *Waldenſes*, and the *Iriſh* murders were done by a true Church? It may be they will give you a more ſatisfactory Anſwer than I can, becauſe you will ſooner hear them.

Your third Queſtion is about *Infant-Baptiſm*. Of that I have already written a whole Book, which in modeſty you ſhould peruſe, before you call to me for more. Have you ſoberly read what I have there wrote already? If not, to what purpoſe ſhould I write more to you of the ſame Subject?

Only to your Query, I will adde this Query to your Founders and Anabaptiſts: Whether by this time they do not feel Gods plagues upon their party? And whether God do not viſibly teſtifie againſt them from Heaven, in giving up their Diſciples to all kinde of abominations? And whether the Plague of *Pharaoh* be not on thoſe hearts, and of the blinded *Sodomites* on their eyes, that in all this can ſee no reaſon at leaſt to be very ſuſpicious of their way? And whether they are yet reſolved to wink on to deſtruction, or to ſtay till all turn Quakers, Ranters or Infidels? And how much *England* yet feels it ſelf beholden to Separation and Anabaptiſtry? And whether it be not the Separated and Anabaptiſts Churches that are emptied by the Quakers?

Your fourth, fifth, ſixth, ſeventh, eighth and ninth Queries are all about Tythes: The ſubſtance of which I had anſwered long ago to ſome of your leading Brethren, in a Book called: *The Worceſterſhire Petition Defended*; To which Book I referre you, to ſpare the labour of ſpeaking one thing twice; and modeſty ſhould have taught you to take notice of that which I have done already, before you call for the ſame things again. Only let me now adde theſe Queries alſo to you.

Qu. 1. Whether have you read any of thoſe Books that are written long ago, to prove that Tythes are ſtill of Divine Right? If you have not, were it not well-beſeeming a tender

Conscience to hear all that can be said, before men adventure to rail against that which they do not understand.

*Qu.*2. Whether there be not sufficient Scripture to warrant a man to Dedicate part of his Lands to God, for the service of his Church, and promoting of his Worship? Yea, Whether they did not in the Primitive times, so Dedicate all? Selling it, and laying down the Price at the Apostles feet,

*Qu.*3. Is it not lawfull to take and use that which is so Dedicated? And if the Apostles and first Church-officers might take all, May not we take the Tenths, when they are thus Devoted?

*Qu.*4. If our Ancestors, many an Age ago, have given the Tenths to the Church, for the Ministry, are not those sacrilegious Church-robbers that should now take them away, having nothing to do with them? And do not you counsel men to the sin of *Judas*, or of *Ananias* and *Saphira*?

*Qu.*5. If one that bears the bag prove a *Judas* and Thief, or one *Nicolas* a Deacon should lead a Sect of *Nicolaitans*, your Predecessors, Whether are all the Apostles therefore Thieves, or all the Churches and Pastors greedy dogs, for taking much more then the Tenths, even mens whole Estates that gave them to that use?

*Qu.*6. Whether I, or other Ministers do ask the people so much for preaching, as the Quakers receive themselves? Do not you receive meat and drink, to sustain your lives? But we ask not meat and drink of any, nor any thing else, that is theirs: The Tythes is none of theirs, nor ever was, nor their fathers before them; but they bought or took Leases of their Lands, with the Condition of paying the Tenths, as none of their own. We ask them not for a peny, but only to divide between theirs and ours, and give us our own.

*Qu.*7. If it be not a wrong to the people more then to the Ministers, to have the standing Church-maintenance taken away, Why then do people petition so hard for Augmentations, where Means is wanting? Or else do worse,

*Qu.*8. If the Supream Rulers of the Commonwealth, may lay an Excise or Tax on the Nation, and pay Souldiers with

one

one part of it, what forbids but that they may pay Ministers of the Gospel with the other part? And if they may lay a Tax for them, Why may they not fix a setled Maintenance in Tenths for them, much more, why may they not let them possess that which is theirs already by their fore-fathers gift?

Qu. 9. Where doth any Scripture forbid paying or taking Tythes? I have shewed you in my other Book, where it commandeth allowing sufficient Maintenance? Shew where it condemneth the Tenth part any more than the ninth, or the eleventh or twelfth?

Qu. 10. When God hath commanded a sufficient Maintenance in general, and left it to humane prudence to judge what is sufficient (before they give it;) If then a man shall say [Where doth the Scripture require the Tenth? and you are no true Ministers who take the Tenths;] is not this as wise as to say [Though Christ and his Apostles did wear cloaths, yet shew where any of them preacht in doublet, or breeches, or stockings, or else you are false prophets for wearing these;] Is not this as wise arguing as the other, and to the same purpose?

And where you ask us so oft, Whether the Apostles took the Tenths, I tell you again, they took more, that is, men sold all and laid down the money at their feet. Its true, that then the poor also were maintained out of it; And if you will shew a Commission to examine us, we will give you an account how far we maintain the poor out of our meer Tenth part. In the mean time its unreasonable, that you demand, that we should *so maintain them as to suffer no beggars*; For, if all that a Minister hath will not maintain twenty poor people, if he give it them all, how should he then maintain a hundred with it?

Your 10th *Qu.* is, [*Whether Christ enlighteneth every one that cometh into the world?*] To which I answer, Yea, he doth so; All that come into the world of nature, he enlighteneth with the light of Nature (so called, because it is a knowledge gotten by the Book of the Creatures, and natural means, without supernatural Revelation, though it be of grace also, as it is freely given after a forfeiture;) And all that come into the world of grace, he enlighteneth with the light of supernatural Revelation.

Having

Having ſaid as much to this Query, as you require, I will *gratis* adde ſomething that I may pleaſe you by ſupererogation: I lately ſaw another Paper of your Queries which you have diſperſt in other places, which ſpeaks almoſt only of *This Inward Light*; In which I perceived, 1. That you falſly intimate that we deny the neceſſity of an inward Light, when as we maintain, that the external Light of the Word alone is not ſufficient without the inward Light of the Spirit. 2. You there intimate to us a ſuppoſed ſufficiency of the inward Light that every man in the world hath. Concerning which I ſhall ſay more anon, and now only demand of you, 1. Whether you mean it is ſufficient to leave men without excuſe, (That we maintain as well as you) or is every mans Light ſufficient to his ſalvation? If ſo *Qu.* 2. Was it ſufficient before Chriſt preached the Goſpel and ſent his Apoſtles? Or is it now ſufficient to all that never heard the Goſpel? If ſo, Is not the Goſpel a vain and needleſs thing? Or are you Chriſtians that dare ſo affirm? *Qu.* 3. If the world have ſufficient Light, what need they your Teaching, or Diſcourſe, or Conviction? *Qu* 4. If all have ſufficient Light within them, what need there any converting Grace? *Qu.* 5. Then why did Chriſt ſend *Paul* to open mens eyes, and to turn them from darkneſs to light? If they had ſufficient Light before, *Act.* 26. 28. *Qu* 6. I pray you do not diſdain to tell me when you have rub'd your eyes, if all men have ſufficient Light within them, Why you got up into the Judgement-ſeat, and pronounced me ſo oft to be in darkneſs, and to be void of the Light, and to have none of the Spirit? If all have it, why may not I have it?

But let me tell you further in your ear, that we that you ſo frantickly bawl againſt, have read *Bellarmine* and other Papiſts ſo oft, that we cannot be ignorant who are your Teachers, though your ſelves are ignorant; We know how earneſtly the Jeſuites would perſwade us, that there is a Light in every mans conſcience, which if he improve and husband well, God is bound to give ſuch additions as ſhall make it become ſaving, and that by the good uſe of natural Light, men may certainly get ſupernatural; and that it is in mens own power, what light ſoever they have to improve it to ſalvation.

Your

Your 11th *Qu.* is, [*Whether we have seen Gods face?*] *Anſ.* Whether theſe be Learning, or Teaching, or quarrelling, or doting Queſtions, I leave to your conſideration: but what Call you had to propound them to ſuch Serpents, Dogs, and Children of the Devil, as you call us, I know not: But however I'le anſwer you truly, 1. By the eye of reaſon I have ſeen that there is a God, and that he is Infinite, Incomprehenſible, moſt Great and moſt Good &c. 2. The ſame I have ſeen more clearly by the eyes of faith. 3. But I never ſaw God by the eye of fleſh, for none can ſo ſee God and live, *Nor hath any man ſeen God at any time, ſaving the only begotten Son who is in the boſom of his Father, he hath declared him.* 4. Nor have I ſeen him in glory intuitively, or as the glorified in heaven do. If you ſay, you have ſeen more, I ſhall not be very forward to beleeve you, till I ſee better fruits of it. I alſo therefore demand of you, Whether he that hath ſeen God do not abhor himſelf (as *Job* did) in duſt and aſhes? And whether the true knowledge of God do not ever abaſe the ſoul, and make a man very mean in his own eyes? And then is it likely that ever thoſe men had the true knowledge of God, who make it their buſineſs to exalt themſelves, as having the Spirit, and being perfect without ſin, and to revile and bedung other men with their reproaches, as being all the children of the Devil, and of darkneſs, that be not of their ſtrain, and rave not as they do? The Phariſee that thanked God he was not as other men, nor as the Publican ſpoke humbly and modeſtly in compariſon of you, and yet was he counted a proud ſelf-juſtifier: If ever you come to the leaſt ſaving ſight of God, it will mightily change the proud ſtrain of your ſpirits, and make you abhor the thoughts of your preſent evil wayes.

Your 12th *Qu.* is, [*Whether we have the ſame infallible Spirit, as the holy men of God had that ſpoke forth the Scriptures?*] *Anſw.* Why muſt you know this? Are all Dogs and Serpents with you, that have not that Infallible Spirit? But we hear the croakings of your Papiſt Guides in that word [*Infallible*;] that's the pillar of their Kingdom, and the Maſter-point of their New Religion, *That their Church is Infallible*; For denying which, *Knot* the Jeſuite againſt *Chillingworth*, and a late notable gawdy Orator *S. W.* againſt Dr *Hammond*, and others

of them, would fain perſwade us that we ſubvert Chriſtianity, and are little better than Infidels, becauſe we are not Infallible: But I will anſwer you and your Maſters together in a word: 1. The Prophets and Apoſtles had infallible Inſpirations of new matters of Divine Verity, not before revealed, becauſe they were to be Gods Pen-men, and Meſſengers of ſuch New Revelations, I have none ſuch that I know of. 2. The Prophets and Apoſtles were guided infallibly in the manner as well as the matter, ſo that every word that they wrote to the Churches, was infallibly true; I have no ſuch Infallibility, nor your Grandfather the Pope neither: He may erre while he pretendeth to the greateſt Infallibility in deciding Controverſies. 3. What man ſoever he be in the world that beleeves any Truth, he doth infallibly beleeve it; For he that is in the right, is not deceived ſo far, and he that is not miſtaken is ſo farre infallible, which is no more than *non falliur*. 4. But if by [Infallibility] you ſhould mean the clearneſs and Subjective *Certainty*, as diſtinct from the Objective and the bare truth of our Conceptions, then I ſay, that's another thing than Infallibility, and not to be ſo called, and of that *Certainty* men have different degrees: All true Chriſtians are Certain of their Fundamentals, yet ſometime with ſome doubting, ſo that they may finde cauſe to ſay with the Apoſtles, *Lord, Increaſe our Faith*; Or, *We believe, help thou our unbelief*; But in leſſer controverted Points which Salvation dependeth not on, the beſt man on earth may erre, much more be Uncertain: So that in a word, Every Church *in ſenſu compoſito*, while a Church, is infallible in the Eſſentials of Chriſtianity; and ſo is every true Chriſtian: And alſo they know infallibly every other truth that indeed they know; becauſe Truth is Truth, whether they know it or not, and when they do know it they are not deceived; But in many things we all erre, becauſe we know but in part, and ſo far are deceived.

Well, I ſay ſtill, Fair fall the honeſt humble Chriſtian that will confeſs with *Paul, that we know but in part*; For I ſhall never like pretenders to un-erring Infallibility more; I know but two ſuch Pretenders, and they are both the moſt abominable Deceivers and Deceived, One is the Pope and his Clergy, and who more erroneous? The other is your ſelves, even diſtracted

diſtracted with error. The Pope venteth abundance of falſhoods in Doctrine, and corruptions in Diſcipline and Worſhip, and with all theſe errours in his hands, proteſteth he is infallible. The Quakers (all that yet have wrote to me, or ſpoke to me) pour out the greateſt abundance of moſt impudent Lies, and ſpue their filthy railings in the faces of almoſt all they come near, ſo that I know not whether ever the Sun ſaw a more hardened, ſhameleſs, abominable generation than they (with their brethren the Ranters) are; and yet with all this filth upon their lips, they confidently profeſs that they are infallible and without ſin; You may well excuſe us, that we be not haſty in believing you, till we ſee more reaſon for it.

Your 13th *Qu.* is, [*What is Hell's mouth that the wicked go in at, &c.*] I anſwer, 1. You are liker to know ere long then I; If a miracle of grace ſave you not, you'l be better able to anſwer this Query, then yet your unbelief will give you leave. 2. It ſufficeth me to know, that Hell is a ſtate of endleſs miſery, where ſuch as you ſhall everlaſtingly bear the effects of Gods wrath and juſtice with the devils and his Angels that now ſeduce you, if timely recovery prevent it not.

Your 14th *Qu* is, [*Whether the Bible be the Word of God? and* Matthew, Mark, Luke *and* John *be the Goſpel, and whether there were any Goſpel before them, and whether they be the Light?*] To which I anſwer, 1. Only Jeſus Chriſt is the co-eſſential, co-eternal Word of the Father, being one with the Father. 2. But the holy Scriptures are the temporal expreſſed Word, that is, the ſigns of Gods minde to man, ſo that Chriſt and the Scriptures are not called the Word in the ſame ſenſe, no more than is the word of a mans minde, and the word of his mouth or pen. This ſignifying word was preached before it was written, and then was the Goſpel, but it was written after it was ſo preached at firſt, that it might be a ſtanding Rule, and might be kept entire and ſure to the Church to the worlds end; For the bare memories of men would not have kept them for us with ſuch certainty as they have been kept in Scripture, and delivered unto us. This Word therefore is the Light, but not as Chriſt is the Light, or as the Spirit is the Light, for there are many Lights that muſt concurre to give us Light. It is a wiſe

Question of him that shall ask, Whether the Light by which a man sees be the visive faculty of his eyes, or the light of a Candle, or the light in the Air, or the Sun? Why it may be all these, There must be, 1. A Sun. 2. A light from that Sun in the air. 3. An inward light in the eyes. 4 And that outward received by the inward, before you can see; So God in Christ is the Sun, Mans Reason is the Eye, The Gospel or Word of God is the external Light flowing to us from the Sunne, The Spirit closeth these two together, even the Gospel and our Reason, and by its powerfull work in that closure, breedeth a special illumination in the soul which the Word alone could not produce.

I shall adde some Queries to you. 1. Do you beleeve the Scriptures to be true or not? If you do, then you must beleeve what they say of themselves; But they call themselves the Word of God, *Mar.*7.13. *Rom.*10.8. 2 *Cor.*2 17. & 4. 2. 1 *Thes.*4.15. 1 *Pet.*1.25. And often they are called, *The Laws of God, his Testimonies, his Statutes, his Precepts, his Promises, Gospel, Covenants,* &c. *All Scripture is written by Divine Inspiration,* 2 Tim.3.16. *The word of Prophecy is a sure Word,* 2 Pet. 1. 19.

2. Will you give us leave to smell the Pope in your endeavours to disgrace the Scriptures, though your own Noses be stopt? For we have been used to deal with him at this weapon, and know that this is the main point of his New Religion.

Your 15th *Qu.* is, [*Whether we own Revelations, or no?*] *Ans.* I own all Divine Revelations, and disown all diabolical ones, so farre as I know them. I own all those blessed Revelations contained in the holy Scriptures; for they were infallibly sealed by multitudes of uncontrolled miracles, and a spirit of holiness; I believe that the Scriptures or Laws of Christ being finished and sealed, we must hold these till the coming of Christ, 1 *Tim.*6.13,14. and that Christ will be with the Preachers of this same Doctrine to the end of the world, *Matth.* 28. 20,21. and that these are able to make men wise to salvation, without any more additions, and therefore no more is to be expected. But yet I beleeve, 1. That God hath not tied

tied himself from revealing particular matters in subserviency to Scripture extraordinarily, as divers murders have been revealed, and the like matters of fact. 2. And I beleeve that all true Christians have the illuminating, sanctifying Spirit of Christ to help them to know all the meaning of the Scripture, which is of flat necessity to salvation, and more, according to their several measures of the Spirit, with other helps.

Your 16th *Qu.* is about *Singing Davids Psalms*;] To which, I say, Till you have considered what is already written on that Question by Mr *Cotton* and Mr *Foard*, I know not why I should add any more; If all Scripture be written for our use and learning, why may not we speak to God in the words of *Davids* Psalms, as well as any other Scripture? Tell me if you can? And further, *Qu.*2. They being used by the Church till the Apostles times, where do you finde that they did ever forbid or abolish that use? *Qu.*3. Whether is it more lawfull for us to speak Gods praises in the words of holy Scripture, and particularly of *Davids* Psalms, or for you to rake together all the threatnings and sharp reproofs in Scripture, to serve your turn to rail and slander me with?

Your 17th *Qu.* is [*What's the soul of man which the Ministers of the Gospel are to watch for, as they that must give an account to God, and what is it that captivates the soul, and what death is it that hath passed over all*, &c. *and what is the Serpents head that must be bruised?*

Ans. Seeing I am fallen under your Catechizing, I will readily obey, 1. The soul is that spiritual substance, which causeth by its lower power, your life, growth, and nourishment, by its next power your feeling, and by its highest power (proper to man of all inferiour Creatures) your Reasoning, Intellective Knowledge and Rational Willing and Affections; which together with the Body, constituteth the whole man. Supposing that you look not for a Definition, because you so abhorre Logick, I think this in brief may serve your turns. 2. The whole man is oft called the soul in Scripture, because the soul is the most noble part of him. 3. I pray mark the Text that you alledge, *Heb.*13.17. *Obey them that rule over you, for they watch for your souls, as those that must give account, that*

they may do it with joy and not with grief, for that is unprofitable for you:] Because you have put this Text into my hand, I will mix my Answer with these few Queries to you; (For I suppose you expect no great exactness of order from me.) *Qu.* 1. Whether many words in Scripture translated [*Masters Ministers &c.*] be not of as low and humble an importance, as [*Rulers?*] And therefore being God calleth Ministers the Rulers of the Church, are they not so far Masters, as the word Master signifieth a Guide or Teacher? And why else are they oft called Teachers? *Qu.* 2. If God bid the people obey them as Rulers, and the Quakers perswade them to abhorre and reject them as Dogs, Serpents, and Sons of perdition, Which is to be obeyed, God or the Quakers? And whether it is the Spirit of God, or of the Devil and Antichrist that the Quakers speak by? *Qu.* 3. Is it the Ministers or the Quakers that watch for the good of souls, and have the Rule over them? *Qu.* 4. If the present Pastors of the Churches be not true Ministers, speak out, and tell us, who are, and where we shall finde them, and where they have been from Christs time till now? Or, Whether Christ hath been so careless of his Church, and so unfaithfull of his promise, as to leave his Church without Pastors from the Apostles dayes till now? And to leave all the world without true Pastors, even till now, except the Congregations of the Quakers in *England?* *Q.* 5. According to this Text, Whether will it be to the peoples profit, or disprofit, to despise and discourage their Teachers and Guides, and make them do their Office with sighing and grief? and will they have in the end a better bargain of it to hearken to their Rulers, or to the despisers of them? Consider well of these things.

4. I proceed in my Answer to your *Qu. That which hath captivated your souls* is the Devil by sin, The understanding by blindness and errour, your hearts by pride and hardness, your wils by transporting passions and perverseness; and so your lives by open wickedness; Imitating your Leader, and going up and down like raging beasts night and day seeking whom you may deceive and devour: And against all your rage it is our duty to wait patiently, in meekness instructing

such

ſuch as oppoſe themſelves, *If God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themſelves out of the ſnare of the devil, who are taken captive by him at his will*, 2 Tim. 2. 24, 25, 26.

5. *The Death that paſſed on all is*, The Separation of the ſoul from the body, and of Gods ſpecial favour of grace from both, and the guilt of everlaſting miſery for ſin.

6. *The Serpents head*, is, the Devils power and policy, when ſuch as you are vanquiſhed by the Light, and your folly made known to all, and when the Kingdom of Satan in ſin and darkneſs is overthrown, then his head is bruiſed, as Chriſt in his own Perſon gave it the great bruiſe on earth, in the vanquiſhing of Satans temptations, in the perfect holineſs of his life, in his Miracles, caſting out Devils, and in his triumphant Death and Reſurrection, and afterward in the ſucceſs of his Doctrine.

Your 18th *Qu.* is, [*What is the flaming Sword that keeps the Tree of Life, and what the Cherubims?*] *Anſ.* 2 Tim. 2. 2. [*But fooliſh and unlearned Queſtions avoid, knowing that they do gender ſtrifes, and the Servant of the Lord muſt not ſtrive.*] You intrude into thoſe things which you have not ſeen, vainly puft up by your fleſhly minde, *Col.* 2. 18. It ſhall ſuffice me to know that the flaming Sword is Gods terrible reſtraint, and the Cherubims are Angelical Executioners of his Will: Wiſdom hath two Gates, the Gate of Grace, and the Gate of Glory; Theſe things are ſeen by faith now, and by intuitive intellection in the life to come.

Your 19th *Qu.* is, [*Whether they that ſtand praying in the Synagogues, or Idols-Temples, and love greetings in the Markets, and binde heavy burthens on the people, and are called of men Maſters, be not out of Chriſts Doctrine?*] *Anſ.* Becauſe this is all that you go about to prove me a falſe Prophet by, I ſhall ſay the more to your ſatisfaction. 1. If our Temples be Chriſts Temples, do they not blaſphemouſly make Chriſt an Idol, that call them Idols-Tempels. 2. If you are not wilfully blinde, you may perceive that it is not all the external actions mentioned *Mat* 23. that Chriſt condemneth, but the pride and hypocriſie which the Phariſees manifeſted in them. Mark firſt

that

that he bids men even hear the hypocritical Scribes and Pharisees, and observe and do what they bid men observe and do, because they sate in *Moses* Chair. It is not therefore all the faults there charged on them, that will acquit men from observation of their Doctrine. Is this agreeable to your practice, who damn men that despise not, and reject not Christs most upright and faithfull Ministers? Their blame is laid down in the 5th verse [*All their works they do to be seen of men*] Prove this of us if you can? Because they were proud [*They loved the uppermost rooms at Feasts, and chief seats in the Synagogues.*] Prove this by us if you can? I had rather have a lower room at a Feast than a higher, and ordinarily rather none than either; I use not the chief Seats in Synagogues; I sit in the midst of the Assembly, and so I may conveniently be heard when I am to speak, I care not where I stand. Greetings in the market-place, when did I desire? Or to be called *Rabbi*? But I pray you mark that it is not [*using*] but [*loving*] the uppermost rooms that Christ condemneth, else no man must sit uppermost, and then we must have none but round Tables, or not sit at all: So consequently it is not being called *Rabbi*, or *Master* that Christ intendeth, but a proud desire of, and love to those Titles: As a man may accept of the highest room for *Order*, that *loveth* it not in *Pride*; so may he accept of the Title of Master from those that owe him respect, though he love it not in pride.

Besides, I pray you note, that Christ forbiddeth the Name of Master no further than he forbiddeth the Name of [*Father*] v. 9. [*Call no man your Father upon earth;*] And yet do you not know how oft the word [*Father*] is owned in Scripture, and *Children commanded to love and obey their Fathers, and honour them*: I know the highest of your Sect do forbid the owning of any such Relations, or Names, as Fathers, Children, Husband, Wife, Master, Servant, Magistrate, Subject, and they forbid all affections to such Relations, or honour, or respect: But if you were not hypocrites, you would plainly speak this out, and then people would better understand you, when you rail at Ministers for being called Masters.

But for the sake of those among you that are not past recovery,

covery, I will tell you that, which, it ſeemeth, you know not; The Phariſees had their ſeveral Schools, Sects, as the Philoſophers had, and every one gloried in his Diſciples, and thoſe Diſciples in their own Sect-maſters; One cried up ſuch a man, and another ſuch a man; Inſomuch that ſometimes the followers of theſe ſeveral Sect-maſters would fall together by the ears, and kill each other in the Temple, and in the ſtreets, while they contended for their Maſters honours: And look what faith the Maſters was of, the Scholars muſt all be of his faith; They muſt take their belief on truſt from him; Theſe leading men that were the Maſters of their Schools and Sects, whom none muſt contradict, were called by the Jews, *Rabbies* and *Fathers*, as the Papiſts now call their Biſhop, *The Pope*, which ſignifieth *A Father*; becauſe as children muſt be wholly ruled by the Fathers, ſo would the Phariſees have their Diſciples to be by them, be the matter right or wrong. Juſt thus do the Papiſts require, That the people believe as the Church believes, that is, the Pope and his Conſiſtory, whatever it be, and tell us, That they are Infallible, as being guided by the Infallible Spirit, and therefore we muſt believe them by an implicit Faith. Now the Lord Jeſus meeteth with theſe Phariſees, and commandeth his Diſciples, That they call no man on earth Father, or Rabbi, or Maſter, as the Phariſees were called, that is, To have no ſuch abſolute Maſter of your Religion, or Lord of your faith, becauſe we have all one ſuch Abſolute Father, which is God, and one ſuch Abſolute Maſter, which is Chriſt; This is the very ſame thing that *Paul* meant, when he chides them for ſaying, *I am of Paul, and I am of Apollo*, as if Chriſt were divided, or *Paul* had been crucified for them, 1 *Cor.* 1. 13. And it's the ſame thing that *Peter* means, 1 *Pet.* 5. 1, 2, 3. where he giveth Miniſters the honourable Title of *Elders* and *Overſeers*, and *Paſtors*, and bids them, *Overſee, and feed the flock of God*; but yet forbids them doing it, as *Lords over Gods heritage*, becauſe the heritage is Gods, and Chriſt is the chief Shepherd. *Paul* cals a Biſhop, *The Steward of God*, Tit. 1. 7. *One that muſt rule the Church*, 1 Tim. 4. 5. & 5. 17. and ſaith, *He that deſires the Office of a Biſhop deſires a good work*, 1 Tim. 3. 1. But yet he would not have them taken for abſolute Maſters of Chriſts

School, but as Christs ushers, and as Stewards in his House [*Let a man so account of us as the Ministers of Christ, and Stewards of the mysteries of God.*] 1 Cor. 4. 1. neither more nor less.

There are divers words in the Greek tongue, which the Gospel was wrote in, which we translate by one word [*Master*;] but if our language be more scarce of words then the Greek, it doth not follow that Christs words are all one. The word here used in *Matthew* is καθηγητὴς, and elsewhere διδάσκαλος, which is as much as the chief Leader of the way, or the Sect-master; What if this be forbidden, is all Mastership therefore forbidden, because this one is? The word διδάσκαλος is translated [*Master*] too, and sometime [a Teacher.] I pray you consider here your most ignorant and sottish dealing; The Gospel was not written by the Apostles in *English*, but in Greek: Because one word signifieth a Teacher and a Master (such as a Schoolmaster is) and our Translators sometime translate it a Teacher, and sometime a Master, you impudently cry out, that one of them is not Scripture, and yet yield that the other is; When in the Greek they are the same word, as you may see it used in *Ephes.* 4.11. *Luke* 2.46. 1 *Tim.* 2 7. 2 *Tim.* 1.11. *Act.* 13.1. 1 *Cor.* 12. 28. *Mat.* 10 24 *Luk.* 6 40. *Heb* 5 12. *Jam.* 3.1. In all which places the holy Ghost useth the word διδάσκαλος, though we English it sometime *Masters*, sometime *Teachers*, and sometime *Doctors*, yet it is all one word in the language that the Scripture was written in; and therefore Scripture alloweth one as much as another.

And if you will stick to the English, you may finde the word [*Master*] used oft enough: And if it be lawfull for another man, why not for a Minister? *Tit* 2.9. 1 *Pet.* 2.18. 1 *Tim.* 6.1, 2. *Col.* 3.22. & 4 1. *Eph.* 6.5, 6. Though the word δεσπότης, signifieth such a Mastership as Ministers of Christ will not own as Ministers, though over their hired Servants they may own it.

It may be you think *Paul* crossed Christs Rule, and was a false Prophet, because he cals himself [*A wise Master-builder*] 1 *Cor.* 3. 10. Or do you think that the holy Ghost did erre, when he called Teachers [*The Masters of the Assemblies*,] *Eccles.* 12.11.

That

That the Spirit is no enemy to Titles of honour, you may see in 1 Pet. 3. 6. where *Sarah* is commended for obeying *Abrahams*, and calling him Lord. And Act. 26. 25. *Paul* calleth *Festus*, *Most Noble Festus*, and calleth *Agrippa*, *King Agrippa*, Act. 26. 2, 26, 27. And *Rom.* 12. 10. We are commanded [*In honour to prefer one another.*] So that it's one mans duty to give those Titles which another may not ambitiously seek. For my part, I will gladly make this agreement with you, I will never wish any man to call me Master, nor be displeased with any that doth not (on that account) if this will satisfie you. But then I confess, I dare not condemn them that use so much civility or respect, because God's Word is of more esteem with me, than your most confident fancies and reproaches.

By this time, methinks, I may well take leave to salute you with this Query, *Whether that man be not void of the fear of God, and given over to a seared Conscience, that dare go up and down railing against the most faithful and painful Ministers of Christ, whom they are not able to charge with any crime but humane frailties, and that because they are called Masters? and all this upon mere scrupulous ignorance of the Scripture, that so commonly vilifies and allows the Title.*

All that I could get to all this from your Prater *The Gaoler* that was here, was but this, [*I deny the Greek and Hebrew, by the Scripture be truly translated:*] which is but to say, I deny the words of Christ and his Apostles: For true translating, there are many words in the Original Language, which have not so many and apt in English to express them by? Translating excludeth not the necessity of explicating? And who knows not that one English word hath many significations? There is a Beast called a Wolf, and a Fish called a Wolf, and an eating disease called a Wolf; Are these therefore all one, because they have one Name; So a Sect-master is called a Master, One that would be the Lord of mens faith, is called a Master, and a Teacher of the Church of Christ, is called a Master. Doth it follow that all these are forbidden because one is?

Your Prater also made a stirre with me for calling the Sacred Languages *the Original*, because forsooth the Spirit of

God is the Original. And is not that a wise man to go cry down the Ministry, that cannot discern the difference between *the Original Cause, and the Original Language?*

He charged me also to be empty of the Spirit, because I studied, and told me, he did not study, no not in speaking what to say. I the less marvel at his *new* sense: But I pray God forgive me that I study no more; Do you think we cannot talk without study, as well as you, and I hope a little better; and when the lazy fit overtaketh Ministers, they are ready to preach without study, as well as you do: I can bring you a woman fit for the Gumble-stool, that shall without any study talk it out with the best of you: We do not so despise God, his Word, or our hearers, as to speak, before we consider what to say. Reade 2 *Tim.* 2.15. *Psal.* 1.2. 1 *Tim.* 4 15. *Psal.* 119 15,23,48,78,97,99,148. and see whether it be not our duty to study and meditate continually day and night. And whereas you call us to thresh and dig, I profess if God would give me leave, I should take it for a great recreation and refreshment to my body; and should think it incomparably a more easie life than that which I endure; *Solomon* knew, and I know to my sorrow, *That much study is a wearines to the flesh*; And might I but plough and dig I should yet hope to live in some competent health, who now spend my dayes in continual pain and languishing. But then how shall I fulfill Gods command, 1 *Tim.* 4. 15. [*Meditate on these things; Give thy self wholly to them* (mark *wholly*) *that thy profiting may appear to all*] How should I [*watch over the Church day and night,*] Act 20.31. yet whereas your Prater feared not before God to affirm, that if I had no pay I would not preach: I do here profess before the same God, that he is a Liar, and I prove it, because I have long preached already without pay, and been glad of Liberty, and I would labour with my hands, as far as my languishing body would bear, to supply my necessities, as *Paul* did to stop the mouths of your Predecessours, rather than I would give over preaching the Gospel. Judge therefore whether your Lying spirit be the Spirit of God, or the meer authour of Reformation, or whether indeed you are perfect without sin.

Your 20th *Qu.* is, [*Did ever the Lord of Heaven and Earth, or Jesus*

Jesus Christ bid thee, or any of you, Go, and Preach to the people, or was any of the Apostles or Ministers of Christ, made Ministers by the will of man?

Ans. I offered your Prater here to shew him my Commission from God, if he would shew me his, and he told me that it was invisible; and why may not you take the answer that you give? 2. The Lord called his first Apostles by his own voice, and appointed them to call others, and to establish an Order for the succeeding of others in that Office of the Ministry to the end of the world, *Mat.* 28. 21. and till the Saints be one perfect man, *Eph.* 4. 11, 14. that they that should ever after be called, might not expect a voice from Heaven to their ears, but might be called in Christs appointed way? And in this way I have been called by Christ. The Signs of his Call are, 1. My competent qualifications. 2. My thirst after the good of souls, and the building of that house of God. 3. The Ordination of authorized Church-Officers. 4. The Call and Consent of the people of Christ, over whom he hath set me. 5. And afterwards the success of my labours. 6. And some daily assistance of the Spirit in those labours. 7. And some Testimony of the Spirit to my conscience of Gods acceptance. These seven set together are my evidence of mission, shew you the like if you can.

2. Neither *Paul* nor any true Minister is called by the meer will of man, nor are we the servants of men; Nor were the Apostles called by men at all, but immediatly by Christ. But all afterwards were to be called by Christ, through the Ordination of men, *Tit.* 1. 5. *For this end left I thee in Crete, that thou shouldest ordain Elders in every City*] Act. 14. 23. [*when they had ordained them Elders in every Church, &c.*] The gift was given *Timothy* by prophecy [*with the laying on of the hands of the Presbytery*] 1 Tim. 4. 14. *Paul* directeth him whom to make Bishops, 1 *Tim.* 3. Will not all this suffice you?

Your 21th Qu. is [*whether had any Ministers of Christ an hour-glass to preach by, or took a Text, or raised Doctrines, Reasons, Uses, Motives, or a carnal Bell to call people together by? Prove these things by Scripture, or else be silent, and never profess your selves to be Ministers of Christ more.*]

Ans. By your patience, I muft tell you, that the Conclusion

it but your Lordly ignorant Command (such as is joyned to many of the other Queries;) Scripture is Gods Law, and a sufficient Rule for Doctrines, and Worship it self: But was never intended to name to you every circumstance that is lawfull about that Worship. Hath Scripture told you at what place you shall meet, or at what hour? I tell you again, you speak with no more wisdom, than if you should say this: Prove that ever man read the Bible with a pair of Spectacles, or that ever Christ or his Apostles used a printed Bible (when Printing was invented but a while ago) or that ever they used an English Bible (when they wrote in Greek) or that ever they preached in doubler breeches or stockings, or else call your selves Ministers of Christ no more? And why so? Because you command us, and yet tell us your Commission is invisible. These Circumstances are purposely left by Christ to the determination of humane prudence, as occassions shall require; And therefore he bids us *Do all things to edification, and decently, and in order*, 1 Cor. 14. 26. 40. And therefore sure we must discern what is edifying, decent and orderly. This is plain to them that will see: *What, Came the Word of God out from you, or came it unto you only? If any man think himself to be a Prophet, or spiritual, let him acknowledge that the things that I write are the Commandments of the Lord; But if any be ignorant, let him be ignorant*, 1 Cor. 14. 36, 37, 38.

But I pray you, if an Hour-glass be unlawfull, tell us whether a Clock be lawfull, or a Dial, or a Watch? Or whether it be lawfull to observe by the Sun how the time passeth? and why one is more unlawfull than another?

But your Prater told me, it was a limiting of the Spirit of God. As if I cannot limit my self, and not limit the Spirit. Or as if the Spirit excluded Reason and Prudence, and let a mans tongue a going so that he cannot stop it. Did the Apostles limit the Spirit, because they appointed their meetings on the Lords Day and did not stay two or three dayes together? Why then may not we resolve upon an hour, as well as they did on a day, for one is limiting, as well as the other? I think if I had your Spirit to liquor my tongue, I should be angry at the Hour-glass, and preach the people out of the place.

And

And for a Text: 1. Know you not that Christ himself took a Text, *Luke* 4. and applied it? Know you not that it was then the common practice of the Church to read, expound, and apply the Scriptures, as *Ezra* did? Know you not that there is Doctrine, Reason and Use in all the Sermons and Epistles of the Apostles? Know you not that we are commanded *rightly to divide the Word of Truth, as workmen that need not be ashamed, and to study that we* 2 *Tim.* 15. Ah wretched souls that dare so blindly cavil with the work of God!

For what you say of [*a carnal Bel*] it is like the rest which I before answered, not fit for the mouth of a reasonable creature to have mentioned. But I must tell you that our Bels are not carnal, if they were, they would scarce found so well, or last so long. If your meaning be, that you would have us baptize our Bels to make them spiritual, as your ghostly Fathers of *Rome* do, we will keep our carnal Bels, till we know more reason for that practice.

The 22th *Qu.* is this, [*Whether are not they that bear rule by their means, and seeks for their gain from their quarters, and seeks for the fleece, and makes a prey upon the people, and are hirelings, be not false Prophets, yea or nay, and whether such be not to be cried out against now, as they were then?*]

Ans. To this I have sufficiently answered already to your Brethren in my other Book. Only let me tell you, 1. It is a most certain thing that God allowed the Priests the Tythes, and much more, when he thus cried out against them. Dare you deny that? If you dare not, confess then that it was not the meer taking of Tythes that caused God so to rebuke them. Read but *Mal.* 2d and the 3d without Spectacles, and then judge. It's most evident then that the thing that God condemneth, was not taking Tythes, but covetous greedy desires after gain, and neglecting the good of souls, and the work of God: And are not we as willing to cast such out, as you are to reproach them? Whether we seek theirs or them, and whether we are not willing to spend and be spent for the salvation of our people, we must be tried by a more righteous Judge than you.

Your 23. *Qu.* is, [*Whether do you own trembling and quaking*

which

which the Scripture witnesseth?] *Answ.* I own the fear of the Lord, which is the beginning of wisdom, and think him blessed that feareth alwayes, and that he that hardeneth his heart shall fall into mischief; But I think that the great Quaking that was in the Army of the Philistines, was no vertue or blessing to them, nor any sign of God among them, 1 *Sam.* 14.15. And I think that *Perfect love casteth out fear*, and that those shakings and quakings that come not from the humble sense of sin or judgement, or the like, but in violent motions of the body affectedly, are either Papistical tricks of deceit, or effects of Phantastical conceit, or the motions of the great Deceiver within you. I read of it as one of Gods curses, that [*The Lord should give them a trembling heart,*] Deut. 28.65. And I am of opinion that the curse is fallen upon you, which is written *Psal.* 69.23. *Let their eyes be darkned that they see not, and make their loins continually to shake.* Gods Kingdom is Righteousness, Peace, and Joy in the holy Ghost.

Your 24. and last *Qu.* is, [*Whether do you say you shall be free from the body of sin while you are on the earth, and whether shall any be perfect yea or nay?*

Answ. I believe that all true Converts are free from the dominion of sinne, but not from the remnants of it; And that our grace is of a perfect kinde, as a small Candle is of a perfect kinde of fire, which yet will not enlighten all the Town or House, nor scatter away all the darkness, as the Sun will do; I believe also that in the instant of death, when we part with the flesh, we part with all the remnants of sinne. And for the Doctrine of personal sinless perfection here, I believe the Devil, the greatest sinner bred it; the Pharisee received the fore-tastes and preparatives to it, the Hereticks and Papists first entertained and cherished it, Christ detesteth it, and never man that knew himself, or had one spark of true grace and Christian experience, did to this day heartily believe it of himself. And I think it is a part of the Papists dung which they have taught you to feed upon. Christs Kingdom is an Hospital, he hath no Subjects in it but diseased ones. The Fathers Kingdom before had perfect Subjects, and so shall it have again, when Christ hath perfected it: For when he hath

perfe-

perfected us by healing all our diseases, and subduing all our enemies, even the last Enemy Death (at the Resurrection) then will he give up the Kingdom to the Father, But now, *In many things we offend all*, Jam. 3. 2. and *there is no man on earth that doth good and sinneth not*; *And if we say we have no sin, we deceive our selves, and the truth is not in us*; Therefore the truth is not in you Quakers.

I conclude my Answer with this Question to you; If you think you are perfect without sin, whether do you also think that you are already in Heaven or perfect Glory? For what can keep the soul from the perfect enjoyment of God, but sinne? And to enjoy God perfectly, is to be glorified perfectly: But I forgot that your Brethren think Heaven and Hell is only within men. Perhaps you look for no more Heaven then you have: And I wonder not at it: For if you did, in the way you are in, you are no more likely ever to finde it, then Darkness is to have communion with Light, or *Belial* with Christ. The Lord give Repentance unto life, to those of you that have not sinned unto death, and shew you another Heaven before you are out of reach of it, and a further Hell before you are in it. Though I look for no thanks from you for my charitable desires, yet you shall have them whether you will or not.

HAving been at this labour at your command to answer your Queries, may I not in reason expect that you should answer some of mine, which I do but request, and not command: But I desire of you, that you will not put me by with Gumbletool Rhetorick in stead of Answers, but speak considerately, truly, and to the Point in question. I mean, first, that you will answer all those Queries which I have before put to you among my Answers to yours, and then that you will answer also these twenty Queries following.

Qu. 1. Are they not the very same Ministers which you rail at, and which all the Drunkards, Swearers, Whoremongers,

and sensual wretches in the Countrey do hate and rail at as well as you? Are you not then on their side, and possest with the same Spirit? They despise the Preachers of the Gospel, and would have them down, and so would you, even the very same men as they would; When they had opportunity, they raged against them with Swords, and so do you with filthy tongues: Would not all the covetous, malignant, ungodly Enemies of Piety, have Tythes down as well as you? What think you? I can witness it of most of my acquaintance that are such. Moreover, were they not the same sort of Ministers which the late Bishops silenced, suspended, and otherwise troubled, and which you revile at? Is it not then the same Spirit by which you and all these were or are acted? Consider and judge.

Qu. 2. Whether it be not the same Spirit which moveth in you, and in the Papists? When the Papists say, that we are no true Ministers of Christ, but Deceivers, and teach the Divination of our own brain, and delude souls, and so say you: The Papists say, Our Congregations are no true Churches, who own us as their Pastors, and so say the Quakers; The Papists know that the great thing that must be done before they can seduce the people among us, is first to make them despise and reject their Teachers, and therefore they bend all their wits and endeavours to vilifie them, and draw the hearts of the people from them: and so do the Quakers. The Papists main errour lieth in the contempt of the Scriptures; They say, they will not take it for the Word of God, but on the authority of the Church, and that it is but part of his Word; The Quakers say, It is not the Word of God. The Papists say, It is but a dead Letter, and so do the Quakers: The Papists say, It is not fit to be the Judge of Controversies, and so say the Quakers: The Papists preferre the Vulgar Translation before the same words in Hebrew and Greek, which the Spirit did indite the Scriptures in, and so do the Quakers in *English*. Could the Papists but get down the Regulating Authority of Scripture, they would think they had won the field; For they will not endure that all Spirits should be tried by the written Word, no more will the Quakers. The Papists maintain mans

Free-will

Free-will hath power before conversion to repent and believe and turn to God, and that it is not only the fruit of the Spirit in the Elect, and so do the Quakers. The Papists tell men of the sufficiency of the common-light that is within them, and so do the Quakers. The Papists say, That a man may be perfect without sin in this life, and may fulfill all Gods Commandments, and so do the Quakers. The Papists make this their perfection to lie in casting off worldly Callings, Imployments, Relations after the flesh, and propriety, as their Nuns, Monks, and Hermites do; yea, and in casting off their old names, as their Pope doth when he is made Pope: And so do many of the Quakers, and much worse, as I have seen in Papers under their own hands. The Papists place their Righteousness in their own Works and Perfection, while they slight the Imputed Righteousness of Christ, and so do the Quakers. The Papists place this Righteousness of their own Pharisaically in externals, and things that have a shew of wisdom and humility, and neglecting of the body, not in any honour to the satisfying of the flesh, as *Touch not, taste not, handle not, which all are to perish with the using*, Col. 2.18,20,23. so do the Quakers, in stead of preaching the Righteousnesse of Christ, call out for a formal Righteousness and Perfection of our own, consisting in such things, as these following, to wit, that we wear no Points, nor Cuffs, nor Lace, nor any such like, that we preach on the lower places, and not (as *Ezra* did) in a Pulpit; that we use not an Hour-glass to discern how the time passeth (whether a Clock or Watch be as dangerous, I know not:) That we say [*Thou*] and not [*You*] to him we speak to (when the word that Christ used signifieth *Thou*, as well as *You*: That we call not men *Masters*, or women *Mistresses*, when the Scripture frequently useth and alloweth it, and much more: (though Christ forbid us to have any Sect-Masters, or Masters of our Faith;) In such like as these doth the Quakers Righteousness lie, while they are ignorant of Christs Righteousness; And just is it with God, that they who set up their own righteousness against Christs, should be given up to that hellish delusion, as to take the most Satanical Slanders, lyes, heresies and railings, to be their Righteous-

ness: Were it not tedious, and not much necessary, I could shew in many more particulars, how the Papists and Quakers do so conspire, that we may well know whence their doctrines and delusions came.

Qu. 3. Whether there were ever greater Monsters of Ingratitude upon the face of the earth than these are, who set their hearts and tongues against those Ministers of Christ that lay out themselves for the saving of souls, through all the scorns and opposition of all sorts of wicked men, with whom these wretches joyn against them? Yea, and make their very study and labour their crime, when it were much easier for us to preach without study, and that, I hope, with somewhat more truth, sense, and order than they that so boast of the Spirit.

Qu. 4. Were not those faithfull Servants of God that suffered Martyrdom under Heathen and *Arian* Persecutors, just such Ministers as these men do now vilifie; or wherein was the difference? And do not these wretches justifie their murderers?

Qu. 5. Are not the Ministers whom these men despise, of the same calling and practice, as those were that suffered death in the flames in Q. *Maries* dayes? Such as *Bradford*, *Hooper*, *Latimer*, *Ridley*, *Cranmer*, *Saunders*, *Philpot*, and the rest; Were not these called Masters? Did they not preach in Pulpits, and take Tythes or money for Preaching, as their due maintenance, and the other things that the Quakers accuse us for? And do not these men justifie the bloudy opposers of them, and condemn Gods Saints afresh?

Qu. 6. Whether ever the earth bore men that did more proudly despise others in comparison of themselves? And whether their language savour of the Spirit of the Lamb of God? Or can he have any taste of that Spirit of Christ in himself, that doth not even feel, that their proud and railing language is of the Devil?

Qu. 7. Was there ever a generation known on the earth, that did more arrogantly step up into the Throne of God, and censure his Servants, whose faces they never saw, and whom they can charge with nothing, but being Preachers of the Gospel, and

that

that in a Pulpit having an hour-glass, taking Tythes, &c. to be Ministers of the Devil, sons of Perdition, with much of the like. Though Christ hath said, *Judge not that ye be not judged; And who art thou that judgest another mans servant? To his own master he standeth or falls.*

Qu. 8. Was there ever a Generation of men on whom the Image of the Devil was more visible than on these? He is the Prince of darkness, pride and malice; And the depth of Ignorance and height of pride and malice breaks out so abundantly in their carriage and discourse, that all, not utterly blinded may see it. It is the work of the Devil to be the *Accuser of the Brethren*; And so it is the very Religion and business of these wretches, to accuse Ministers and godly people to be Hypocrites, Lyars, Children of the Devil, Serpents, Vipers, with much the like.

Qu. 9. Is it no kin to the blaspheming of the holy Ghost, for such wretches, when they have poured out the most horrid lies, slanders, railings, and false doctrines, to profess solemnly that all this is from the Spirit of Christ within them, and make God and his holy Spirit the Author and Patron of all?

Qu. 10. Can that man that hath one spark of Grace believe that he hath no sin? Can he have so little knowledge of himself? And consequently of the need he hath of the Physician? Dare you say to Christ, we will not be beholden to thee for thy bloud to wash us any more, or to thy Intercession to pardon us any more? Do you not believe, *That in many things we offend all*, Jam. 3. 2, *If we say that we have no sin we deceive our selves, and the truth is not in us? If we confess our sins, he is faithfull and just to forgive us our sins, and to cleanse us from all unrighteousness: If we say that we have not sinned, we make him a liar, and his Word is not in us*, 1 Joh. 1 8, 9, 10. Are not all Christs Disciples taught daily to pray [*Forgive us our trespasses*] For my part, I am one that is sick, and have need of the Physician, and dare not tell God, that I will ask him pardon for no more sins, nor be beholden to him for any more. But O, what a power hath the Deceiver with these wretches, that in the midst of their horrid railing, slandering,

and other wickedneſs, will ſtand to it that they have no ſin; Juſt like the Swearer, that will ſwear he never ſwore an Oath; Or the Drunkard, that will ſwear he was never drunk, when he lieth drunk in the Channel. *Solomon* ſaith, *There is not a juſt man upon earth that doth good and ſinneth not*, Eccleſ. 7.20. and theſe Quakers that Phariſaically and Papiſtically juſtifie themſelves, do give him the Lie.

*Qu.*11. Whether thoſe that deny the Scripture to be Gods Word, as theſe Quakers do, and deny that there is any ſuch Perſon as Jeſus Chriſt, who ſuffered at *Jeruſalem*, now glorified in heaven in the humane Nature, and only call ſomewhat within themſelves by the Name of Chriſt, I ſay, whether theſe are not abominable Infidels, having nothing to do with the name of Chriſtians?

*Q.*12. Is it not damnable Hypocriſie in theſe wretches, to prate ſo much of Scripture, and call for Scripture, while they thus deny it to be Gods Word?

*Q.*13. Is it not damnable hypocriſie in them to call themſelves Chriſtians, when they are Infidels, and deny the Perſon of Jeſus Chriſt crucified to be in heaven?

*Q.*14. Is not he a Pagan and no Chriſtian, that thinks that the light which is in all the *Indians*, *Americans*, and other *Pagans* on earth, is ſufficient without Scripture?

*Q.*15. Was that Light in *Paul* which perſwaded him, that *he ought to do many things againſt the Name of Jeſus*, ſufficient to convert him to the Faith of Jeſus? Or did Chriſt give him needleſly a Light from Heaven, and by *Ananias* his Doctrine? Or had *Cornelius* ſufficient Light within him before *Peter* preached to him? Or had all the world ſufficient Light within them before Chriſt ſent abroad his Apoſtles to preach the Goſpell to them? Or did Chriſt ſend them a needleſſe Light by his Apoſtles? Have thoſe Perſecutors ſufficient Light within them to cauſe them to believe in Chriſt, who think they do God ſervice in killing or reproaching his Miniſters and people?

*Qu.*16 If all have ſufficicient Light within them, what need you go up and down to teach or perſwade them? Is it needleſs Light that you bring then, or is it heliſh darkneſſe?

*Qu.*17.

Q. 17. Is it not a moſt fooliſh trick of you to go up and down preaching and commanding, and yet refuſe to ſhew your Commiſſion from God? And to call Miniſters to ſhew theirs, and refuſe to ſhew your own, but ſay it is Inviſible within you; Are you ſo mad as to expect any ſhould beleeve an inviſible and indemonſtrable Commiſſion? And might not we as well tell you ours is Inviſible (but that indeed it is not?) Or ſhould we beleeve every one that prates of a Commiſſion within him, or no? If not, why ſhould we beleeve you more than others that ſay the like?

Q. 18. Seeing you cry down our Miniſtry and Churches, tell us, which is the true Miniſtry and Church, and when yours begun, and where it hath been ſince Chriſts abode on earth till now? Speak plainly, and let us know, whether you are indeed Papiſts or Pagans?

Q. 19. Is not that man an Infidel and a Scorner of Chriſt, that dare ſay, he came into the world, and ſhed his blood, to gather only a few raging Quakers in *England* 1652 years after his Incarnation? If Chriſt have no Subjects but theſe, he is a poor King? If Chriſt have been till now without Subjects, he was no King; If without a Body, he was no Head; If without a Spouſe, he was no Husband; Therefore ſhew us what Church Chriſt hath had, or confeſs your ſelves Infidels.

Q. 20. Did not the ſpirit of the Quakers ſpeak in *Numb.* 16. 3. juſt as you do now againſt Magiſtrates and Miniſters? And is not God very patient that cauſeth not the earth to open and ſwallow you up quick, as it did them? Do you underſtand that the *Simonians* (or Diſciples of *Simon Magus*) and the *Nicolaitans*, whoſe Doctrine and Deeds Chriſt hateth, *Revel.* 2. and other *Gnoſtick* Hereticks in the Apoſtles dayes, did deal by them, and the Church then, as you do by us now? and that the ſecond Epiſtle of *Peter*, the Epiſtle of *Jude*, much of 1 *John*, and 2 *John* were written purpoſely againſt them; beſides many other Scriptures? And have you well conſidered thoſe Scriptures, and applied them to your ſelves?

When

now when you have answered these Questions, I require you to have no more to do with me, nor any of this Church. For we renounce you as Hereticks, after a first and second Admonition, and will have no fellowship with such self-condemned persons, nor receive you into our houses, or bid you, God speed, lest we partake of your wicked deeds, *Titus* 3. 10. 2 *John* 10, 11.

Kederminster,
March 28. 1655.

Richard Baxter.

FINIS.